AN

ORDER OF WORSHIP

FOR

The Reformed Church.

FIFTEENTH THOUSAND.

REFORMED CHURCH PUBLICATION BOARD,
907 Arch Street,
PHILADELPHIA.
1878.

Entered according to Act of Congress, in the year 1866, by
S. R. FISHER & CO.,
in the Clerk's Office of the District Court for the Eastern District of Pennsylvania.

THE REGULAR SERVICE

ON

THE LORD'S DAY.

HAVING taken his place on the right of the altar, the Congregation also standing up, the Minister shall say as follows:

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

DEARLY BELOVED IN THE LORD: If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Let us, therefore, humble ourselves before the throne of Almighty God, our heavenly Father, and confess our manifold sins and transgressions with lowly and contrite hearts, that we may obtain forgiveness of the same through the merits of our Lord Jesus Christ.

Then the Minister and Congregation shall kneel, and repeat the following *Confession.*

ALMIGHTY and most merciful God, our heavenly Father, we cast ourselves down before Thee, under a deep sense of our unworthiness and guilt. We have grievously sinned against Thee, in thought, in word, and in deed. We have come short of Thy glory. We have broken Thy commandments, and turned aside every one of us from the way of life; and in us there is no soundness nor health. Yet now, O most merciful Father, hear us when we call upon Thee with penitent hearts; and for the sake of Thy Son, Jesus Christ, have mercy upon us. Pardon our sins, and grant us Thy peace. Take away our guilt. Purify us, by the inspiration of Thy Holy Spirit, from all inward uncleanness; and make us able and willing to serve Thee in newness of life to the glory of Thy holy name, through Jesus Christ our Lord. Amen.

Then shall the Minister rise, and pronounce to the Congregation, still kneeling, the following *Declaration of Pardon.*

HEARKEN now unto the comforting assurance of the grace of God, promised in the Gospel to all that repent and believe: As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Unto as many of you, therefore, beloved brethren, as truly repent of your sins, and believe in the Lord Jesus Christ, with full purpose of new obedience, I announce and declare, by the authority and in the

name of Christ, that your sins are forgiven in heaven, according to His promise in the Gospel, through the perfect merit of Jesus Christ our Lord.

Here, and at the end of every Collect and Prayer, the Congregation shall say:

Amen.

The Congregation shall now rise, and join with the Minister in repeating the *Apostles' Creed;* immediately after which shall be sung, chanted or recited, the *Gloria in Excelsis;* all in the following order.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ His only begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hades; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

Minister. Praise ye the Lord.
Congregation. The Lord's name be praised.

GLORY be to God on high, and on earth peace, good will toward men. We praise Thee, we bless Thee,

we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then shall the Minister read the proper *Gospel* and *Epistle* for the day; adding, so far as he may see fit, other portions of Scripture.

After the reading, the service shall proceed thus, the Congregation rising:

M. Glory be to the Father, and to the Son, and to the Holy Ghost:

C. As it was in the beginning, is now, and ever shall be, world without end. Amen.

M. The Lord be with you.

C. And with thy spirit.

M. Let us pray.

Then shall be offered the *Collect* for the day, and after this the following *General Prayer;* except that, on Festival days, the first two Collects of the same shall be omitted and the proper Festival Prayer used in their stead.

ON THE LORD'S DAY.

[During Lent, or in other seasons of humiliation, the *Litany* may take the place of the General Prayer.]

ALMIGHTY GOD, Father of all mercies, we, Thine unworthy servants, do give Thee most humble and hearty thanks for all Thy goodness and loving kindness to us, and to all men. We praise Thee for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us such due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth Thy praise, not only with our lips, but in our lives; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

GOD of all power and glory, who hast not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ, perfect and fulfill in us, we beseech Thee, the work of Thy redeeming mercy; that, being delivered more and more from our sins, we may be able to serve Thee in newness of life. Sanctify us in body, soul, and spirit; and guide us evermore in the way of peace. Help us to overcome the world. Beat down Satan under our feet. Give us courage to confess Christ always; and patience to endure in His service unto the end; that having finished our course with joy, we may rest in hope, and attain finally to the re-

surrection of the just, through the infinite merits of our Saviour Jesus Christ. *Amen.*

O THOU God and Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, cause Thy blessing, we beseech Thee, to rest upon the Church, which He has purchased with His most precious blood. Illuminate her ministers with true knowledge and understanding of Thy word Send down the healthful dew of Thy grace upon all her congregations. Deliver her from false doctrine, heresy and schism; and clothe her with the beauty of holiness and peace. Establish and reveal Thy glory among all nations. By the tranquil working of Thy perpetual Providence, confound and destroy all wicked devices formed against Thy holy Word, and bring in speedily the full victory of Thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, King of kings and Lord of lords, from whom proceedeth all power and dominion in heaven and on earth, most heartily we beseech Thee to look with favor upon Thy servants, the President of the United States, the Governor of this Commonwealth, and all others in authority. Imbue them with the spirit of wisdom, goodness, and truth; and so rule their hearts, and bless their endeavors, that law and order, justice and peace may every where prevail. Preserve us from public calamities; from pestilence and famine; from war, privy conspiracy, and rebellion; but especially from national sins and corruption. Make us strong and great in the fear of

God, and in the love of righteousness; so that being blessed of Thee, we may become a blessing to all nations, to the praise of the glory of Thy grace through Jesus Christ. *Amen.*

O God, The Creator and Preserver of all mankind, we implore Thy mercy in behalf of all classes and conditions of men; that it may please Thee to visit them with Thy most compassionate help, according to their manifold necessities and wants. Especially do we beseech Thee to show pity upon all widows and orphans; upon all prisoners and captives; upon all sick and dying persons; upon those who are desolate or sore afflicted in any way; and upon all such as are persecuted for righteousness' sake. Enable them to look unto Thee, O most merciful Father, and to call upon Thy name, that they may find Thee a present Saviour in their affliction and distress. And let it please Thee to deliver them, and raise them up in due time, giving them patience under all their sufferings, the rich comfort of Thy grace here below, and eternal rest with Thee in heaven, through our Lord Jesus Christ. *Amen.*

Here may be introduced any special *Collect* or *Collects* suitable to the occasion.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee, and dost promise that where two or three are gathered together in Thy name, Thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them, granting us in this world knowledge

of Thy truth, and in the world to come, life everlasting. *Amen.*

A suitable *Psalm* or *Hymn* shall now be sung.

Then the Minister, having taken his place in the pulpit, shall proceed to deliver the *Sermon.* This should be in harmony with the general order of the Church Year.

After the Sermon, the service shall be continued as follows:

M. Let us pray.

ALMIGHTY God, Fountain of all goodness and truth, receive our thanks for the lively oracles of Thy grace, which are able to make us wise unto everlasting life; and mercifully grant, we beseech Thee, that the words, which we have heard this day with our outward ears, may through Thy blessing be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living; to the honor and praise of Thy name, through Jesus Christ our Lord. *Amen.*

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us, Thy humble servants, in all assaults of our enemies; that we, surely trusting in Thy defence, may not fear the power of any adversaries, through the might of our glorious Lord and Saviour Jesus Christ. *Amen.*

Here let the People join aloud in the *Lord's Prayer.*

OUR Father who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in

earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. Amen.

The Deacons shall now collect the *Alms* of the People; and the Minister may make any necessary *Announcements.*

Then a *Psalm* or *Hymn* shall be sung, ending with a *Doxology.*

After which the Minister shall close the whole service with the *Apostolic Benediction.*

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*

THE EVENING SERVICE.

Having taken his place at the altar, the Congregation also standing up, the Minister shall say as follows:

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Let us pray.

ALMIGHTY GOD, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our minds, we beseech Thee, by the inspiration of Thy Holy Spirit, that, being delivered from every unholy motion of the flesh and spirit, we may perfectly love Thee, with a pure heart and sanctified lips worship Thee, and worthily magnify Thy holy Name; through Jesus Christ our Lord.

Here, and at the end of every Collect and Prayer, the Congregation shall say:

Amen.

A Psalm or Hymn shall now be sung.

Then shall the Congregation rise, and join with the Minister in repeating the *Apostles' Creed;* immediately after which shall be chanted, or recited, the *Gloria Patri;* all in the following order.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ, His only begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hades; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

Minister. Praise ye the Lord.
Congregation. The Lord's name be praised.

M. Glory be to the Father, and to the Son, and to the Holy Ghost:
C. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then shall the Minister read the *Evening Lessons*, as indicated in the Table of Scripture Lessons.

After the reading, the service shall proceed thus, the Congregation rising:

M. The Lord be with you.
C. And with thy spirit.

M. Let us pray

M. Create in us a clean heart, O God:
C. And renew a right spirit within us.

M. Cast us not away from Thy presence:
C. And take not Thy Holy Spirit from us.

Then shall be offered the *Collect* for the day, and after this the following *General Prayer*.

O God, from whom all holy desires, all good counsels, and all just works do proceed; give unto Thy servants that peace which the world cannot give; that our hearts may be set to obey Thy commandments, and also that we, being defended from the fear of our enemies, may by Thy protection pass our time in peace and quietness; through Jesus Christ our Lord. *Amen.*

O Lord, our heavenly Father, by whose almighty power we have been preserved this day, and to whom the darkness and the light are both alike; by Thy great mercy defend us from all perils and dangers of this night; and so refresh our weary nature with the help which our weakness needs, that we may behold the dawn and the day with joyfulness, and be devoted to Thee both in body and soul, for the love of Thine only Son, our Saviour Jesus Christ. *Amen.*

In goodness art Thou exalted, O Lord, our Father, for ever and ever. We magnify Thee, we praise Thee, we worship Thee, we give thanks unto Thee for Thy bountiful providence, for all the blessings of the present life, and all the hopes of a better life to come; let

the memory of Thy goodness, we beseech Thee, fill our hearts with joy and thankfulness unto our life's end; and let no unworthiness of ours provoke Thee to withhold from us any needed good, seeing that all Thy blessings come not by our desert, but only through the merit and mediation of Jesus Christ our Lord. *Amen.*

ALMIGHTY and everlasting God, who hast promised to reveal Thy glory by Jesus Christ among all nations; remember, we beseech Thee, Thy holy Church throughout all the world; unite all who profess and call themselves Christians in the bond of a holy faith as one body, and so replenish them and us with the grace of Thy Holy Spirit, that we may bring forth abundantly the fruits of peace and good works; and that, having persevered in the way of godliness to the end, we may, with prophets, apostles, martyrs, confessors and saints of all ages, come into full communion with Thee and with one another in Thine eternal and glorious kingdom; through the mediation of our Lord and Saviour Jesus Christ. *Amen.*

O MOST powerful Lord God, King of kings, and Lord of lords, who alone ordainest the powers that be; take under Thy most gracious government and guidance, we beseech Thee, Thy servants, the President of the United States, the Governor of this Commonwealth, and all others in authority; and so enrich them with heavenly wisdom and grace, that they may attain Thine everlasting favor, and we lead quiet and peaceable lives, in all godliness and honesty; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and most merciful God, who art a seasonable refuge in time of trouble; let the prayers of those who, in tribulation or any sort of extremity, cry unto Thee, reach Thy merciful ears, and grant them relief according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions; for the sake of the suffering and sorrow of Thy dear Son, our Saviour Jesus Christ. *Amen.*

Here may be introduced any special *Collect* or *Collects* suitable to the occasion.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto Thee, and dost promise that where two or three are gathered together in Thy name, Thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them, granting us in this world knowledge of Thy truth, and in the world to come, life everlasting. *Amen.*

A suitable *Psalm* or *Hymn* shall now be sung.

Then the Minister, having taken his place in the pulpit, shall proceed to deliver the *Sermon*, or he may expound in course a portion of the *Heidelberg Catechism.*

After the Sermon, the service shall be continued as follows:

M. Let us pray.

O GOD, who didst teach the hearts of Thy faithful people by sending to them the light of Thy Holy Spirit; grant unto us by the same Spirit to have a right

understanding of Thy saving truth. Visit, we pray Thee, this congregation with Thy love and favor; enlighten their minds more and more with the light of the everlasting gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of Thy great mercy keep them in the same; through Jesus Christ our Lord. *Amen.*

Here let the People join aloud in the *Lord's Prayer.*

OUR Father who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. Amen.

The Deacons shall now collect the *Alms* of the people; and the Minister may make any necessary *Announcements.*

Then a *Psalm* or *Hymn* shall be sung, ending with a *Doxology.*

After which the Minister shall close the whole service with the *Apostolic Benediction.*

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*

THE HOLY COMMUNION.

PREPARATION FOR THE HOLY COMMUNION.

Having taken his place at the altar, the Congregation also standing up, the Minister shall say:

THE Lord is in His holy temple: let all the earth keep silence before Him. *Amen.*

GOD spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before Me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and shewing mercy unto thousands of them that love Me, and keep My commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Congregation. Lord, have mercy upon us, and incline our hearts to keep all these laws.

Minister. Hear also what our Lord Jesus Christ saith:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind

This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

M. Let us pray.

O LORD GOD, who didst at first deliver Thy commandments from the mount which burned with fire, amid blackness, and darkness, and tempest, at which terrible sight even Moses said, I exceedingly fear and quake: we thank Thee that this same law is now published unto us from mount Zion, through the Mediator of a new and better covenant; and we humbly beseech Thee to put these words into our minds, and write them in our hearts, that we may delight in Thy law after the inward man, and serve Thee in newness of spirit, through Jesus Christ our Lord; who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Then all shall kneel, and join in the *Litany* as follows:

M. O God the Father in heaven; have mercy upon us.

C. Have mercy upon us.

M. O God the Son, Redeemer of the world; have mercy upon us.

C. Have mercy upon us.

M. O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us.

C. Have mercy upon us.

M. O holy, blessed, and glorious Trinity, three Persons and one God; have mercy upon us.

C. Have mercy upon us.

M. Remember not, Lord, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins: spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

C. Spare us, good Lord.

M. From all evil and harm; from the power of sin, and the snares of the devil; from Thy wrath, and from everlasting damnation;

C. Good Lord, deliver us.

M. From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice and all uncharitableness;

C. Good Lord, deliver us.

M. From all impure lusts and desires; and from all the deceits of the world, the flesh, and the devil;

C. Good Lord, deliver us.

M. From lightning, tempest, and earthquake; from plague, pestilence, and famine; from all disasters by land and by water; from battle and murder, and from sudden death;

C. Good Lord, deliver us.

M. From tumult and riot; from sedition and rebellion; from heresy and schism; from hardness of heart, and contempt of Thy word and authority;

C. Good Lord, deliver us.

M. By the mystery of Thy holy incarnation; by Thy holy nativity and circumcision; by Thy baptism, fasting, and temptation;

C. Good Lord, deliver us

M. By Thine agony and bloody sweat; by Thy cross and passion; by Thy precious death and burial; by Thy glorious resurrection and ascension; and by the coming of the Holy Ghost;

C. Good Lord, deliver us.

M. In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment;

C. Good Lord, deliver us.

M. We sinners do beseech Thee to hear us, O Lord.

C. Son of God, we beseech Thee to hear us.

M. That it may please Thee to keep us in all time of temptation and heaviness; to comfort and help all the weak-hearted; to raise up them that fall, and finally to beat down Satan under our feet;

C. We beseech Thee to hear us, O Lord.

M. That it may please Thee to succor, help, and comfort all that are in danger, necessity, and tribulation;

C. We beseech Thee to hear us, O Lord.

M. That it may please Thee to preserve all travellers and strangers, all women in the perils of childbirth, all sick persons, and young children, and to show Thy pity upon all prisoners and captives;

C. We beseech Thee to hear us, O Lord.

M. That it may please Thee to defend and provide for the fatherless children, and widows, and all that are desolate and oppressed;

C. We beseech Thee to hear us, O Lord.

M. That it may please Thee to have mercy upon all men;

C. We beseech Thee to hear us, O Lord.

M. O Son of God, Redeemer of the world;

C. Have mercy upon us.

M. O Lamb of God, that takest away the sin of the world;

C. Have mercy upon us.

M. O Lamb of God, that takest away the sin of the world;

C. Grant us Thy peace.

O God, merciful Father, who despisest not the sighing

of the contrite, nor rejectest the desire of the sorrowful; be favorable to our prayers which in our afflictions that continually oppress us, we pour out before Thee; and graciously hear them, that those things which the craft of the devil or man worketh against us, may be brought to nought, and by the counsel of Thy goodness be dispersed; so that being hurt by no persecutions, we may evermore give thanks unto Thee in Thy holy Church, through Jesus Christ our Lord. *Amen.*

O God, from whom all holy desires, all good counsels, and all just works do proceed; give unto Thy servants that peace which the world cannot give; that our hearts may be set to obey Thy commandments, and also that we, being defended from the fear of our enemies, may by Thy protection pass our time in peace and quietness; through Jesus Christ our Lord. *Amen.*

A suitable *Psalm* or *Hymn* shall now be sung.

Then the Minister, having taken his place in the pulpit, shall proceed to deliver a brief *Sermon*, or *Exhortation.*

After the Sermon, the Minister, at the altar, shall address the communicants, and say:

Beloved in the Lord: Our blessed Saviour Jesus Christ, when He was about to finish the work of our redemption, by making Himself a sacrifice for our sins upon the cross, solemnly instituted the Holy Sacrament of His own Body and Blood; that it might be the abiding memorial of His precious death; the seal of His perpetual presence in the Church by the Holy

Ghost; the mystical exhibition of His one offering of Himself made once, but of force always, to put away sin; the pledge of His undying love to His people; and the bond of His living union and fellowship with them to the end of time.

The same night, we are told, in which he was betrayed, He took bread; and when He had given thanks, He brake it, and said, Take, eat; this is My body, which is broken for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood; this do ye, as oft as ye drink it, in remembrance of Me.

It has not been without reason, therefore, that the celebration of the Holy Eucharist has ever been regarded by the Church as the inmost sanctuary of the whole Christian worship. We have to do here, not with outward signs only, but with the heavenly realities themselves which these signs represent. Our Lord Himself calls the bread His body, and the cup His blood, or the new testament in His blood. The cup of blessing which we bless, says St. Paul, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? And it is the same Apostle who utters, in another place, the solemn warning: Let a man examine himself, and so let him eat of that bread, and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body.

Being of such high and awful character, it is plain that the Lord's Supper can be rightly and safely ap-

proached only by those who are of a truly devout and religious mind. These holy mysteries are not for the irreverent, the worldly, or the profane. All who are impenitent and unbelieving, and who refuse to obey the gospel of our Lord Jesus Christ, have no right to partake of this Christian altar. They can do so only at their own peril; for coming to it thus in the spirit of hypocrisy and wickedness, they turn the blessing of the Sacrament into a curse, and that which should be a savor of life unto life is made to be for them only a savor of death unto death. They eat and drink damnation or judgment to themselves; not because they are sinners, but because they are impenitent sinners; not because they are unworthy, but because they eat and drink unworthily, not discerning the Lord's body.

If any of you who are here present, then, know yourselves to be the willing servants of sin, being without repentance and faith, and yielding yourselves to the power of worldly affections and lusts, we solemnly warn and admonish you, that ye presume not, so long as this is your character, to come to the table of the Lord. Do not pretend in this way, to join righteousness with unrighteousness, and light with darkness. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils.

On the other hand, we cordially invite to this table all who are truly grieved and penitent for their sins, who look to the Lord Jesus Christ for righteousness and salvation, who abide in the fellowship ot His Church, and who earnestly desire to possess His

Spirit and to walk in His steps. To all such the voice of the infinitely compassionate Redeemer Himself speaks: Come unto Me, all ye that labor, and are heavy laden, and I will give you rest. Fear not, therefore, as many of you as have this mind, to embrace the joyful and glorious privilege which is here offered for your use. Having, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Only ye must take good heed, that your particular preparation for the Sacrament at this time be sincere and whole, according to God's command; so that no let or bar may be found in yourselves to its proper comfort and benefit. See that ye have grace, not only in general habit, but also in present exercise and power. Renew your repentance and faith. Be in perfect charity with all men. Put away from you the leaven of malice and wickedness. Remember earnestly your past offences and shortcomings, that ye may humble yourselves, with true hearty confession, under the mighty hand of Him, who alone has power to exalt you in His own good time. Thus, clothed in the robes of salvation, you will be able to compass God's holy altar with thankfulness and joy, and to share the full benefit of its one offering for sin, while you feed on the sacrifice at the same time as the bread of everlasting life. For in this most com-

fortable Sacrament of the Body and Blood of our Saviour Jesus Christ, we have exhibited to us at once, both the forgiveness of sins through His death, and the gift of immortality through His glorious resurrection; according to His own word: Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever.

Ye then, beloved brethren in the Lord, who have looked earnestly into your own hearts, and who find in yourselves these good dispositions of penitence and faith, with the sincere desire and purpose of forsaking all sin and following after all Christian holiness, approach with me now to the throne of grace, and make your humble confession to Almighty God.

All kneeling.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we cast ourselves down at Thy feet, with deep humiliation and heartfelt penitent grief, in view of our manifold sins and great unrighteousness, whereby we have provoked against ourselves most justly Thine indigna-

tion and wrath. We have sinned against Thee in thought, word, and deed. We have broken Thy holy laws. We have come short of Thy righteousness and glory, in all our ways. Our lives bear testimony against us, and our own hearts condemn us, as being prone to all evil, and backward to all good. We have abused Thy mercies, and made light of Thy judgments. We have turned aside from Thy covenant; and have not been faithful and diligent, as we ought to have been, in using the helps of Thy grace for our eternal salvation. We acknowledge and bewail before Thee, the corruption of our nature, the vanity of our minds, the waywardness of our hearts, the wanderings and apostasies of our whole fallen life. Righteousness belongeth unto Thee, O Lord; and unto us only confusion of face. But unto Thee, O Lord our God, belong also mercies and forgivenesses, though we have rebelled against Thee. For Thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon Thee. Look upon us, therefore, O righteous and holy Father, with an eye of pity and compassion, as we now humble ourselves, with sincere confession, before the throne of Thy heavenly grace; and for the sake of Thy Son Jesus Christ, speak pardon and peace to our souls. Let Thy mercy be upon us, O Lord, according as we hope in Thee. And with the full pardon of our past sins, be pleased also to quicken us, we beseech Thee, in the way of righteousness, and uphold us with Thy free Spirit; that we may walk worthy henceforth of the vocation wherewith we are called, and ever hereafter serve and please Thee in

newness of life, to the honor and glory of Thy holy name, through Jesus Christ our Lord. Amen.

Then shall the Minister rise, and pronounce to the Congregation, still kneeling, the following *Declaration of Pardon.*

HEARKEN now unto the comforting assurance of the grace of God, promised in the Gospel to all that repent and believe: As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Unto as many of you, therefore, beloved in the Lord, as have now made confession of your sins unto God with hearty repentance and sincere faith, being resolved to turn from them, and to follow after righteousness and true holiness in time to come, I declare, by the authority of the Gospel, that all your sins are remitted and forgiven, through the perfect satisfaction of the most holy passion and death of our Lord Jesus Christ. *Amen.*

Then shall the Congregation rise, and join in singing a *Doxology;* after which the service shall be concluded with this *Benediction:*

The God of peace, who brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ: to whom be glory for ever and ever. *Amen.*

THE HOLY COMMUNION.

[The Sacrament of the Lord's Supper shall be administered publicly in the Church, in every Congregation, at least twice a year, and if possible oftener.]

HAVING taken his place at the altar, the Congregation also standing up, the Minister shall say as follows:

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

DEARLY BELOVED IN THE LORD: If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Let us therefore humble ourselves before the throne of Almighty God, our heavenly Father, and confess our manifold sins and transgressions with lowly and contrite hearts, that we may obtain forgiveness of the same through the merits of our Lord Jesus Christ.

Then the Minister and Congregation shall kneel, and repeat the following *Confession*

ALMIGHTY God, our heavenly Father, who dost admit Thy people unto such wonderful communion, that partaking of the Body and Blood of Thy dear Son, they should dwell in Him, and He in them; we unworthy sinners, approaching to Thy presence, and beholding Thy glory, do abhor ourselves, and repent in dust and ashes. We have sinned, we have sinned, we have grievously sinned against Thee, in thought, in word, and in deed, provoking most justly Thy wrath and indignation against us. The remembrance of our transgressions and shortcomings fills us with sorrow and shame. Yet now, O most merciful Father, have mercy upon us; for the sake of Jesus Christ, forgive us all our sins; purify us, by the inspiration of Thy Holy Spirit, from all inward uncleanness; enable us heartily to forgive others, as we beseech Thee to forgive us; and grant that we may ever hereafter serve and please Thee in newness of life; to the honor and glory of Thy name, through Jesus Christ our Lord. Amen.

Then shall the Minister rise, and pronounce to the Congregation, still kneeling, the following *Declaration of Pardon.*

HEARKEN now unto the comforting assurance of the grace of God, promised in the Gospel to all that repent and believe: As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Unto as many of you, therefore, beloved brethren,

as truly repent of your sins, and believe in the Lord Jesus Christ, with full purpose of new obedience, I announce and declare, by the authority and in the name of Christ, that your sins are forgiven in heaven, according to His promise in the Gospel, through the perfect merit of Jesus Christ our Lord.

Here, and at the end of every Collect and Prayer, the Congregation shall say:

Amen

The Congregation shall now rise, and join with the Minister in repeating the *Nicene creed;* immediately after which shall be sung, chanted, or recited, the *Gloria in Excelsis;* all in the following order.

WE BELIEVE in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God; begotten not made; of one substance with the Father, by whom all things were made: who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man: who was also crucified for us under Pontius Pilate, and suffered, and was buried; and the third day rose again according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father; and shall come again with glory to judge the quick and the dead; of whose kingdom there shall be no end.

And we believe in the Holy Ghost, the Lord, the Giver of life, who proceedeth from the Father and the

who with the Father and the Son together is worshipped and glorified, who spake by the prophets; in one holy catholic and apostolic Church. We confess one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.

Minister. Praise ye the Lord.

Congregation. The Lord's name be praised.

GLORY be to God on high, and on earth peace, good will toward men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then shall the Minister read the proper *Gospel* and *Epistle* for the day.

After the reading, the service shall proceed thus, the Congregation rising:

M. Glory be to the Father, and to the Son, and to the Holy Ghost:

C. As it was in the beginning, is now, and ever shall be, world without end. Amen.

M. The Lord be with you.

C. And with thy spirit.

M. Let us pray.

Here shall be offered the *Collect* for the day and the *Festival Prayer*.

A suitable *Psalm* or *Hymn* shall then be sung.

After this, the Minister having taken his place in the pulpit, shall proceed to deliver a brief *Sermon* Or, instead of this, he may read a lesson of moderate length, taken from the Holy Gospels, on the history of Christ's Passion and Death.

Then shall follow a collection of the *Offerings* of the people, to be devoted to the service of the poor, or to some benevolent purpose; during which the Minister, standing at the altar, shall read some of the following *Sentences* from the Holy Scriptures.

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

To do good and to communicate forget not: for with such sacrifices God is well pleased.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again.

I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.

The collection shall be brought by the Deacons, in a proper vessel provided for the purpose, to the Minister; who shall then reverently place it upon the altar, as an oblation presented unto God.

After this, the Minister shall uncover and expose to view the vessels containing the Bread and Wine for the use of the Holy Sacrament, and proceed as follows:

M. Let us pray.

ALMIGHTY and everlasting God, who by the blood of Thy dear Son hast consecrated for us a new and living way into the holiest of all; cleanse our minds, we beseech Thee, by the inspiration of Thy Holy Spirit, that we, Thy redeemed people, drawing near unto Thee in these holy mysteries, with a true heart and undefiled conscience, in full assurance of faith, may offer unto Thee an acceptable sacrifice in righteousness, and worthily magnify Thy great and glorious name; through Jesus Christ our Lord. *Amen.*

Then shall the Minister pronounce, slowly and solemnly, either the whole, or some part, of the following selection of passages from the *Holy Scriptures.*

Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.

In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.

I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread which I will give is My flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.

Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven: not as

your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

Then, the whole Congregation rising, the service shall proceed·

M. The Lord be with you.
C. And with thy spirit.

M. Lift up your hearts.
C. We lift them up unto the Lord.

M. Let us give thanks unto the Lord our God.
C. It is meet and right so to do.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, Lord God Almighty, Father, Son, and Holy Ghost.

Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

Thou didst in the beginning create all things for Thyself. By Thy word were the heavens made, and all the host of them by the breath of Thy mouth. The armies of the invisible world, angels and archangels, thrones, dominions, principalities and powers; the glorious firmament on high, sun, moon and stars; the earth and the fulness thereof; all are the work of Thy hands, and all are upheld by Thee continually in their appointed order and course.

Thou also at the first didst make man in Thine own image, and after Thine own likeness, and didst set him over the works of Thy hands, endowing him with the excellent gift of righteousness, and forming him for immortality. And when afterwards, through the fraud

and malice of Satan, he fell by transgression from that first estate, Thou didst not leave him still to perish utterly in his fall, but wast pleased to raise him up again and to restore him to the joyful hope of everlasting life, by the promise of redemption through Jesus Christ; who, being God of God, very God of very God, dwelling in the bosom of the Father with unspeakable blessedness from all eternity, at last, when the fulness of the time was come, came down from heaven, and became man, for us men and for our salvation.

For all Thy mercies and favors, known to us and unknown, we give Thee thanks. But most of all, we praise Thee, the Father everlasting, for the gift of Thine adorable, true, and only Son, our Saviour Jesus Christ, who by His appearing hath abolished death and brought life and immortality to light through the Gospel. We bless Thee for His holy incarnation; for His life on earth; for His precious sufferings and death upon the cross; for His resurrection from the dead; and for His glorious ascension to Thy right hand. We bless Thee for the giving of the Holy Ghost; for the institution of the Church; for the means of grace; for the hope of everlasting life; and for the glory which shall be brought unto us at the coming, and in the kingdom, of Thy dear Son.

Thee, mighty God, heavenly King, we magnify and praise. With patriarchs and prophets, apostles and martyrs; with the holy Church throughout all the world; with the heavenly Jerusalem, the joyful assembly and congregation of the first-born on high; with the innumerable company of angels round about

Thy throne, the heaven of heavens, and all the powers therein; we worship and adore Thy glorious name, joining in the song of the Cherubim and Seraphim:

Here let the people join aloud in the *Seraphic Hymn.*

Holy, Holy, Holy, Lord God of Sabaoth; heaven and earth are full of the majesty of thy glory. Hosanna in the highest! Blessed is He that cometh in the name of the Lord. Hosanna in the highest!

Then the Minister shall proceed:

THE LORD JESUS, THE SAME NIGHT IN WHICH HE WAS BETRAYED [here he shall take some of the bread into his hands], TOOK BREAD; AND WHEN HE HAD GIVEN THANKS, HE BRAKE IT [here he shall break the bread], AND SAID, TAKE, EAT, THIS IS MY BODY WHICH IS BROKEN FOR YOU; THIS DO IN REMEMBRANCE OF ME.

AFTER THE SAME MANNER ALSO [here he shall take the cup into his hands], HE TOOK THE CUP, WHEN HE HAD SUPPED, SAYING, THIS CUP IS THE NEW TESTAMENT IN MY BLOOD; THIS DO YE AS OFTEN AS YE DRINK IT, IN REMEMBRANCE OF ME.

Let us pray.

ALMIGHTY God, our heavenly Father, send down, we beseech Thee, the powerful benediction of Thy Holy Spirit upon these elements of bread and wine, that being set apart now from a common to a sacred and mystical use, they may exhibit and represent to us with true effect the Body and Blood of Thy Son, Jesus Christ; so that in the use of them we may be made, through the power of the Holy Ghost, to par

take really and truly of His blessed life, whereby only we can be saved from death, and raised to immortality at the last day. *Amen.*

And be pleased now, O most merciful Father, graciously to receive at our hands this memorial of the blessed sacrifice of Thy Son; in union with which we here offer and present unto Thee, O Lord, the reasonable sacrifice of our own persons; consecrating ourselves, on the altar of the Gospel, in soul and body property and life, to Thy most blessed service and praise. Look upon us through the mediation of our great High Priest. Make us accepted in the Beloved; and let His name be as a pure and holy incense, through which all our worship may come up before Thee, as the odor of a sweet smell, a sacrifice acceptable, well pleasing to God. *Amen.*

Remember in mercy, we beseech Thee, Thy Church militant throughout the whole earth. Let her ministers be clothed with righteousness, and her priests with salvation. Build up her desolations; restore her disorders; heal her divisions; and grant unto her prosperity, safety, unity and peace. *Amen.*

We commend unto Thee especially this particular church and congregation, pastor, elders, deacons, and people, beseeching Thee to accept their piety and faith, and to increase toward them Thy heavenly grace, so that they may come behind in no gift, waiting for the coming of our Lord Jesus Christ. *Amen.*

WE pray for all estates of men in Christian lands; for kings, princes, and governors, and for the people committed to their charge and care; especially for Thy servant the President of the United States, and for all the rulers of this land and nation. Make us a righteous people, and give us power to serve Thee in quietness and peace. *Amen.*

VOUCHSAFE unto us, we beseech Thee, favorable weather, that the fruits of the earth may ripen and be gathered in for us in due season; and be pleased of Thy great goodness to preserve us from war, pestilence, and famine. *Amen.*

SEND forth Thy light and Thy truth unto the ends of the earth; cause the glorious Gospel of Thy grace to be proclaimed among all nations; and powerfully incline the hearts of men everywhere, that they may hear and obey the joyful sound. *Amen.*

REGARD in tender compassion those among Thy people, who are called to suffer heavy affliction, or sore temptation and trial of any kind: and be Thou graciously nigh unto them with Thy divine help, according to all their need. *Amen.*

ESPECIALLY do we commend unto Thee those departing this life. Let the arms of Thy love be round about them in their last hour; defend them against the assaults of the Devil; enable them joyfully to commit their spirits into Thy hands; and so receive them to Thy rest. *Amen.*

O God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; we rejoice before Thee in the blessed communion of all Thy saints, wherein Thou givest us also to have part. We praise Thee for the holy fellowship of patriarchs and prophets, apostles and martyrs, and the whole glorious company of the redeemed of all ages, who have died in the Lord, and now live with Him for evermore. We give thanks unto Thee for Thy great grace and many gifts bestowed on those who have thus gone before us in the way of salvation, and by whom we are now compassed about, in our Christian course, as a cloud of witnesses looking down upon us from the heavenly world. Enable us to follow their faith, that we may enter at death into their joy; and so abide with them in rest and peace, till both they and we shall reach our common consummation of redemption and bliss in the glorious resurrection of the last day. *Amen.*

Here let the people join aloud in the *Lord's Prayer.*

Our Father who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. Amen.

M. The peace of our Lord Jesus Christ be with you all.

C. Amen.

Here the *Holy Communion* shall take place. While a sacramental hymn is sung, the people shall present themselves in front of the altar, reverently and devoutly standing. The officiating Minister shall first receive the Communion in both kinds himself, and administer the same to his assistants; and he shall then proceed with their help to administer it, first to the elders and deacons, and afterward to the people; distributing first the bread and then the cup.

Giving the bread, the Minister shall say:

The bread which we break, is the Communion of the body of Christ.

Giving the cup, the Minister shall say:

The cup of blessing which we bless, is the Communion of the Blood of Christ.

After the people have communed in both kinds, the Minister shall say:

MAY the Holy Communion of the Body and Blood of our Lord and Saviour Jesus Christ, keep and preserve you, each one, in body, soul, and spirit, unto everlasting life. *Amen.*

Depart in peace.

When all have communed, the Minister shall say:

Let us pray.

ALMIGHTY and everlasting God, we give Thee most hearty thanks for the great goodness Thou hast shown toward us at this time, in vouchsafing to feed us, through these holy mysteries, with the spiritual food of the most precious body and blood of Thy Son our Saviour Jesus Christ; assuring us thereby, that

we are very members incorporate in the mystical body of Thy Son, and heirs through hope of Thine everlasting kingdom, by the merits of His most blessed death and passion. And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

Then shall be said, or chanted, the *Ambrosian Hymn* (Te Deum laudamus), as follows:

M. We praise Thee, O God:

C. We acknowledge Thee to be the Lord.

M. All the earth doth worship Thee, the Father everlasting.

C. To Thee all angels cry aloud; the heavens and all the powers therein.

M. To Thee cherubim and seraphim continually do cry:

C. Holy, Holy, Holy, Lord God of Sabaoth.

M. Heaven and earth are full of the majesty of Thy glory.

C. The glorious company of the apostles praise Thee.

M. The goodly fellowship of the prophets praise Thee.

C. The noble army of martyrs praise Thee.

M. The holy Church, thoroughout all the world, doth acknowledge Thee,

C. The Father of an infinite majesty;

M. Thine adorable, true, and only Son;

C. Also, the Holy Ghost, the Comforter.

M. Thou art the King of glory, O Christ.

C. Thou art the everlasting Son of the Father.

M. When Thou tookest upon Thee to deliver man, Thou didst humble Thyself to be born of a Virgin.

C. When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers.

M. Thou sittest at the right hand of God, in the glory of the Father.

C. We believe that Thou shalt come to be our Judge.

M. We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious blood.

C. Make them to be numbered with Thy saints in glory everlasting.

M. O Lord, save Thy people, and bless Thy heritage.

C. Govern them, and lift them up forever.

M Day by day we magnify Thee;

C. And we worship Thy name ever, world without end.

M. Vouchsafe, O Lord, to keep us this day without sin.

C. O Lord, have mercy upon us, have mercy upon us.

M. O Lord, let Thy mercy be upon us, as our trust is in Thee.

C. O Lord in Thee have I trusted; let me never be confounded.

After which the Minister shall close the whole service with this *Benediction.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ, our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

PRIVATE BAPTISM OF INFANTS.

In case of private Baptism, the form provided for use in the church shall be employed, unless sickness require the use of a shorter form, when the Minister addressing the parents or sponsors, shall proceed as follows:

DEARLY BELOVED: You present *this child* here, and do seek for *him* deliverance from the power of the Devil, the remission of sin, and the gift of a new and spiritual life by the Holy Ghost, through the Sacrament of Baptism, which Christ hath ordained for the communication of such great grace. These benefits God, on His part, will most surely bestow, for the sake of His well beloved Son: wherefore, in the presence of God and these witnesses, I require of you, who are the sureties of *this child*, that on *his* part and for *him*, who cannot answer for *himself*, you do now make that confession of unfeigned faith, out of a pure conscience, which Almighty God shall accept and answer, by vouchsafing His holy Baptism.

Then shall the Minister address to the parents or sponsors, the following questions, to which the answer shall be given audibly, by each one.

Dost thou, in the name of this child, renounce the Devil with all his ways and works, the world with

its vain pomp and glory, and the flesh with all its sinful desires?

Ans. I do.

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ His only begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; descended into hades; the third day rose from the dead; ascended into heaven, and sitteth at the right hand of God the Father Almighty; from whence He shall come to judge the quick and the dead?

And in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting?

Ans. I believe.

Wilt thou that this child be baptized in this faith?

Ans. I will.

Dost thou promise to bring up this child in the nurture and admonition of the Lord, and in the doctrines and duties of our holy religion?

Ans. I do.

Then, taking the child on his arm, or leaving it in the arms of the parent or sponsor, the Minister shall say:

Name this child.

Thereupon, pronouncing the name aloud, he shall baptize it with a free application of water, saying:

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Minister shall restore the child to the parents or sponsors, and say:

Let us give thanks.

WE yield Thee hearty thanks, most merciful Father, that it hath pleased Thee, through the mystery of Thy holy Baptism, to deliver *this child* from the power of darkness, and to translate *him* into the kingdom of Thy dear Son, in whom we have redemption through His blood, even the forgiveness of sins. And we humbly beseech Thee to grant that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in His death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he is* made *partaker* of the death of Thy Son, *he* may also be made *partaker* of His resurrection; so that finally, with the residue of Thy holy Church, *he* may be *an inheritor* of Thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

OUR Father who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. Amen.

Then shall the Minister pronounce this *Benediction*:

The peace of God, which passeth all understanding, keep your heart and mind, through Christ Jesus. *Amen.*

CONFIRMATION.

[It is the duty of the baptized children of the Church to become Catechumens, as soon as they are old enough to commit to memory the Catechism, and to be benefited by the Pastor's instructions. In no case ought their attendance to be delayed beyond their thirteenth year. Their Catechization looks forward to their Confirmation, which forms its solemn completion.

Before Confirmation is administered, the Minister and Elders shall be satisfied that the candidate understands the fundamental truths of the Christian religion, and is governed by them in his life.]

After a *Sermon*, or an *Address*, the Minister shall read the names of the Catechumens, who shall then present themselves at the altar; whereupon the Minister shall begin thus:

Following the example of the holy Apostles, and those who succeeded them, the Church bestows upon those who have been baptized, either as adults or in their infancy, after they have been properly instructed, the blessing of Confirmation, by prayer and the laying on of hands.

The laying on of hands was first practised as a religious act by devout parents upon their children, whereby they imparted unto them the parental blessing, and confirmed them in faith and piety. By the laying on of hands also, such as were called to be public ministers in the Church were invested with the authority and grace of the sacred office; and so

also by the same solemn act, the Apostles of our Lord communicated the gift of the Holy Ghost for the confirmation of believers after their baptism.

Then, addressing the Catechumens, he shall say:

DEARLY BELOVED: As children of your heavenly Father, called to a holy priesthood in the Church, to offer up spiritual sacrifices to God by Jesus Christ, you are now to receive the solemn rite of Confirmation by the laying on of hands, as your full and formal consecration to His holy service.

In this sacred ordinance, you on your part renew and ratify the promise and vow made in your baptism; whilst the Church, in God's stead, claims you publicly for His service, blesses you in His name, and confirms you in His covenant, invoking upon you in larger measure the Holy Ghost, by whose help alone you are able to fulfil your vows by leading holy and obedient lives.

Then shall the Minister address to the Catechumens the following questions, to which the answer shall be given audibly by each one.

Dost thou now, in the presence of God and of this Congregation, renew the solemn promise and vow made in your name at your baptism? Dost thou ratify and confirm the same, and acknowledge thyself bound to believe and to do all those things which your parents then undertook for you?

Ans. I do.

Dost thou renounce the Devil with all his ways and works, the world with its vain pomp and glory, and the flesh with all its sinful desires?

Ans. I do.

Then the Minister shall say:

Profess now your faith before God and this congregation.

Here, the Congregation standing, the Catechumens led by the Minister shall repeat the *Apostles' Creed*, as follows:

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ His only begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; He descended into hades; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

Minister. Our help is in the name of the Lord;

Congregation. Who hath made heaven and earth.

M. Blessed be the name of the Lord;

C. Henceforth, world without end.

M. Lord, hear our prayer;

C. And let our cry come unto Thee.

M. Let us pray.

ALMIGHTY and everlasting God, who out of infinite mercy in Christ Jesus, hast caused these Thy servants

to be born again of water and of the Holy Ghost, and hast given unto them the remission of their sins; strengthen them, we beseech Thee, O Lord, through the Holy Ghost, the Comforter; and daily increase in them the manifold gifts of Thy grace, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, now and forever. *Amen.*

Then, the Congregation still standing, the Catechumens shall kneel, and the Minister, laying his hand on the head of each one successively, shall say:

The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. *Amen.*

Here all shall kneel.

M. Let us pray.

ALMIGHTY GOD, our heavenly Father, we render Thee thanks for the great mercy Thou hast been pleased to show toward these Thy servants, by giving them power this day publicly to own and accept for themselves Thy covenant of salvation made with them before in the sacrament of Baptism, and by confirming unto them at this time the same grace through the solemn benediction of Thy holy Church. And now, O Lord, we beseech Thee to verify and fulfil in them the truth of this glorious covenant unto the end, that as they have been introduced into the kingdom of our Lord and Saviour Jesus Christ, and made to have part in its privileges and hopes, they may be

constantly kept in the same by the power of the Holy Ghost, through faith, unto everlasting life. Fortify them against the assaults of sin and hell. Let not Satan prevail against them. Keep them from the evil that is in the world. Help them to walk in the Spirit, that they may not fulfil the lusts of the flesh. Defend them from all heresy and schism, from all apostasy and unbelief. Let them never draw back to perdition. Make them faithful unto death, that no man may take from them their crown. And grant, O most merciful Father, that having continued thus steadfast in faith and hope to the end, they may be counted worthy to be joined with Thy saints in heaven, and to have part with them finally in the resurrection of the dead; through Jesus Christ our Lord. *Amen.*

Then the Minister shall dismiss the Catechumens, saying:

The peace of God which passeth all understanding, keep your heart and mind, through Christ Jesus. *Amen.*

MARRIAGE.

At the day and time appointed, the persons to be married shall come into the body of the Church, or shall be ready in some proper house, with their friends and neighbors; and there standing together, the Man on the right hand, and the Woman on the left, the Minister shall say:

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

DEARLY BELOVED: We are assembled, in the sight of God and of His holy angels, to join together this man and this woman in the bonds of Matrimony; which is an honorable estate, instituted of God in the time of man's innocency, confirmed by the teaching of our blessed Saviour, and compared by St. Paul to the mystical union, which subsists between Christ and His Church.

Into this holy estate these two persons are come to be joined. Therefore, if any man can show any just cause why they may not be lawfully joined together, let him now speak, or else hereafter forever hold his peace.

And then addressing the persons to be married, he shall say:

I charge you each and both, as ye will answer before God at the day of judgment, if either of you

know *any* reason why ye may not be lawfully joined together in matrimony, confess it now. For be well assured, that all those who are brought together, contrary to the word of God, are not joined together of God; neither is their marriage lawful.

If no impediment be alleged, the Minister shall say unto the man:

M. Wilt thou take this woman to be thy wedded wife?

Wilt thou love her, comfort her, honor, and keep her in sickness and in health; and, forsaking every other, cleave to her only, so long as ye both shall live?

The man shall answer:

I will.

Then shall the Minister say unto the woman:

N. Wilt thou take this man to be thy wedded husband?

Wilt thou obey him, love, honor, and keep him in sickness and in health; and, forsaking every other, cleave to him only, so long as ye both shall live?

The woman shall answer:

I will.

When a ring is used, the man shall give the ring to the woman, which the Minister taking from her shall deliver again to the man, who shall then place it upon the third finger of the woman's left hand, and holding it there, shall say after the Minister:

With this ring I thee wed: in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Minister say:

As a seal to this holy vow, give each other the right hand.

Then the Minister, laying his hand upon the joined hands of the pair, shall say:

FORASMUCH as you, *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, I pronounce you man and wife, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Those whom God hath joined together, let not man put asunder.

Let us pray.

O GOD, who by Thy mighty power hast made all things of nothing; who also didst appoint that out of man, created after Thine own image and similitude, woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom Thou by matrimony hadst made one: look mercifully upon these Thy servants, that both this man may love his wife, according to Thy word, (as Christ did love His spouse the Church, who gave Himself for it, loving and cherishing it even as His own flesh,) and also that this woman may be loving and faithful to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit Thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

OUR Father who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. Amen.

Then shall he bless them:

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with His favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

After which, if the service be in the church, and there be no sermon declaring the duties of marriage, the Minister shall read as follows:

ALL YE that are married, or that intend to take the excellent estate of matrimony upon you, hear what the Holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men: Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water, by the word; that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be

joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same St. Paul, writing to the Colossians, speaketh thus to all men that are married: Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married: Ye husbands, dwell with your wives according to knowledge; giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in Holy Scripture.

Saint Paul, in the afore-named Epistle to the Ephesians, teacheth you thus: Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and He is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith: Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson: Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus saying: Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible,

even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

After which the Minister shall close the service with this *Benediction*:

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*

VISITATION AND COMMUNION OF THE SICK.

VISITATION OF THE SICK.

When any one is sick, notice thereof shall be given to the Minister, or, if any circumstance prevent his attendance, to one of the Elders of the Church, who, coming to the sick person, shall carefully inquire into his spiritual state.

[If the sick person be not baptized, he shall be immediately instructed as to his duty in this respect, and urged to become obedient to the faith, and enter into covenant with God. To this end the following Scripture passages shall be read and explained to him: Matt. xxviii. 18–20; Mark xvi. 16; John iii. 5; Acts ii. 38–41; Rom. vi. 3–12; Gal. iii. 27; Col. ii. 12; Titus iii. 5; 1 Peter iii. 21. If the sick person give evidence of true repentance and faith, the Minister shall baptize him in the presence of one or more Elders of the Church.]

When the necessary examination has been made, and the proper instructions and exhortations have been given, the Minister, or Elder, shall say:

DEARLY BELOVED: Be fully persuaded that Almighty God is the Lord of life and of death, and that all His creatures are so in His hands, that without His will they cannot so much as move. Wherefore, know certainly that this is God's visitation, coming not by chance, but by His fatherly hand. Know also that He will make whatever afflictions He sends upon us in this vale of tears, if they be received in

the right spirit, and used in the right way, turn out to our advantage: for He is able to do it, being Almighty God, and willing also, being a faithful Father.

That your present afflictions may be sanctified to you, humble yourself with continual repentance for all your sins under the mighty hand of God. Acknowledge His faithfulness and love, and endeavor to bear your sickness with true Christian patience, trusting in His mercy through Jesus Christ, our Lord. Resign yourself wholly to His will, while you look and wait for His salvation, either in your restoration to health, or in your translation to the joys of heaven.

That you may be further instructed in regard to God's will concerning you in this your sickness, and receive such encouragement and consolation as you need, listen to those things which are written for our learning, that we, through patience and comfort of the Scriptures, might have hope.

Here shall be read or repeated some suitable portions of Holy Scripture. The following are given for direction and help.

I.

Affliction cometh not forth of the dust, neither doth trouble spring out of the ground.

Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for He maketh sore, and bindeth up: He woundeth, and His hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

I will bring them through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, It is My people: and they shall say, The Lord is my God.

Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

II.

Before I was afflicted I went astray: but now have I kept Thy word. Thou art good, and doest good; teach me Thy statutes. It is good for me that I have been afflicted; that I might learn Thy statutes. I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me. Let, I pray Thee, Thy merciful kindness be for my comfort, according to Thy word unto Thy servant. Let Thy tender mercies come unto me, that I may live: for Thy law is my delight.

We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

We are chastened of the Lord, that we should not be condemned with the world.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.

III.

The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now He that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of Him.

IV.

For me to live is Christ, and to die is gain. What I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing. And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory for ever and ever. Amen.

V.

Though I walk in the midst of trouble, Thou wilt revive me.

O God, who is like unto Thee! Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

For His anger endureth but a moment; in His favor is life: weeping may endure for a night, but joy cometh in the morning.

For the Lord will not cast off forever: but though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly, nor grieve the children of men.

For a small moment have I forsaken Thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

Then the Minister, or Elder, shall pray with and for the sick person, slowly and distinctly rehearsing, in the first place, the *Apostles' Creed*, using afterward one or other of the following prayers, as the case may require, and closing with the *Lord's Prayer*.

A General Prayer for the Sick.

O Lord God, in whose hand is the soul of every living thing, and the breath of all mankind; regard with tender compassion this Thy servant, whom it

hath pleased Thee to visit with bodily affliction and disease. Be graciously near to *him* in the hour of *his* need. Grant unto *him*, we beseech Thee, true repentance for all *his* sins, a firm and steady trust in the merits of Thy Son, Jesus Christ, and grace to be in perfect charity with all men. Enable *him* to cast all *his* cares on Thee, and to yield *himself* with child like submission to Thy righteous will.

God of all power and grace, bless, we entreat Thee, the means used for *his* recovery, rebuke the violence of disease, and raise *him* up from *his* bed of pain, that being delivered by Thy compassion *he* may walk before Thee in newness of life. But if, O most wise and merciful Father, this sickness should be unto death, grant *him*, we humbly implore Thee, a comfortable release from all *his* sufferings. Let the arms of Thine everlasting love be around *him*, and, when flesh and heart shall fail, be Thou the strength of *his* heart and *his* portion for evermore: through the mediation and merits of Thy Son, Jesus Christ, our Lord. *Amen.*

A Prayer for a Sick Person not prepared for Death.

Most merciful Saviour, who, when hanging on the cross, didst grant repentance and faith to the dying thief, and hast assured us in Thy holy word, that Thou desirest not the death of the sinner, but that whosoever cometh unto Thee Thou wilt in no wise cast him out; look down, we beseech Thee, in tender compassion upon *him*, who now looks up to Thee from *his* bed of suffering and distress. Lamb of God,

that takest away the sin of the world, have mercy upon *him*. Hear *his* prayer and wash *him* from *his* sins in Thy most precious blood. Give *him* strength against all *his* temptations and heal the maladies of *his* soul. Break not the bruised reed, nor quench the smoking flax. Shut not up Thy tender mercies in displeasure; but make him to hear of joy and gladness, that the bones which Thou hast broken may rejoice. Deliver *him* from fear of the Enemy, and lift up the light of Thy countenance upon *him*, and give *him* peace.

Hear us, merciful Saviour, who, with the Father and the Holy Ghost, livest and reignest, ever one God, world without end. *Amen.*

A Prayer for a Sick Child.

O ALMIGHTY God and merciful Father, to whom alone belong the issues of life and death; look down from heaven, we humbly beseech Thee, with the eyes of mercy upon this child, now lying upon the bed of sickness. Visit *him*, O Lord, with Thy salvation, deliver *him* in Thy good appointed time from *his* bodily pain, and save *his* soul for Thy mercies' sake; that if it shall be Thy pleasure to prolong *his* days here on earth, *he* may live to Thee, and be an instrument of Thy glory, by serving Thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of those who sleep in the Lord Jesus, enjoy perpetual rest and felicity. Grant this, O Lord, for Thy mercies' sake, in the name of Thy Son, our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Prayer for a Departing Soul.

ALMIGHTY God, with whom do live the spirits of just men made perfect, we humbly commend our departing *brother*, into Thy hands, as into the hands of a faithful Creator and most merciful Saviour; beseeching Thee that *his* soul may be precious in Thy sight. Wash *him*, we pray Thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements *he* may have contracted in the midst of this miserable and wicked world, through the lusts of the flesh or the wiles of Satan, being purged and done away, *he* may be presented pure and without spot before Thee. Vouchsafe to *him* a quiet passage, and guide *him* through the valley of the shadow of death. Place *him* in the habitations of light and peace, in the company of Thy saints and faithful people who are gone before; and in the resurrection of the just do Thou make *him* partaker of the heavenly inheritance; there to reign with Thy holy apostles, with the goodly company of prophets and martyrs, and with all Thy saints, in glory and blessedness, for ever and ever. *Amen.*

A Litany for the Dying.

O God the Father in heaven; have mercy upon us.
Have mercy upon us.

O God the Son, Redeemer of the world; have mercy upon us.
Have mercy upon us.

O God the Holy Ghost, the Comforter; have mercy upon us.
Have mercy upon us.

Remember not, Lord, our offences, nor the offences of our forefathers. Spare us, good Lord; spare Thy servant before Thee, whom Thou hast redeemed with Thy precious blood.
Spare *him*, good Lord.

From all evil and harm; from the power of sin, and the snares of the devil; from Thy wrath, and from everlasting damnation;
Good Lord, deliver *him*.

By the mystery of Thy holy incarnation; by Thine agony and bloody sweat; by Thy cross and passion; by Thy precious death and burial; by Thy glorious resurrection and ascension; and by the coming of the Holy Ghost: in the hour of death and in the day of judgment;
Good Lord, deliver *him*.

We sinners do beseech Thee to hear us.
Son of God, we beseech Thee to hear us.

That it may please Thee to uphold *him* with Thy free Spirit; to grant *him* true repentance; to forgive *him* all *his* sins; to strengthen and confirm *him* in Thy grace; and to beat down Satan under *his* feet.
We beseech Thee to hear us, O Lord.

O Son of God, Redeemer of the world;
Hear us.

O Lamb of God, that takest away the sin of the world;
Have mercy upon *him*.

O Lamb of God, that takest away the sin of the world;
Grant *him* Thy peace.

O Lord God, our heavenly Father, who hast no pleasure in the death of the wicked, but that the wicked turn from his way and live, we heartily beseech Thee to regard this sick person with an eye of compassion; suffer *him* not to be overwhelmed by any pains of body, or any anguish of soul; but grant unto *him* in this world Thy pardon and peace, and in the world to come life everlasting; through the abounding merits and the glorious mediation of Jesus Christ our Lord. *Amen.*

COMMUNION OF THE SICK.

[If any member of the Church, through sickness or infirmity, be not able to come to the house of God, and yet is anxious to receive the Communion, it may be administered to him privately; in which case, timely notice thereof must be given to the Minister. One other person at least should commune with the sick; and one or more of the Elders ought to be present.

The Sacrament may also be administered to sick persons who have not been communicants, provided they have proper views of its nature, right dispositions of heart, and are first baptized and confirmed.]

The elements having been placed upon a decently covered table, the Minister shall say:

Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. *Amen.*

Dearly Beloved in the Lord: Forasmuch as in the providence of God, you are deprived of the privilege of receiving the Holy Communion in the church, and your heart nevertheless longs for the enjoyment of this blessing and grace, be encouraged and comforted by the words of the Lord Jesus: Where two or three are gathered together in My name, there am I in the midst of them.

That you may not partake unworthily of this holy Sacrament, consider well, and lay rightly to heart,

the exhortation and warning of the Apostle Paul: Let a man examine himself, and so let him eat of that Bread and drink of that Cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Hear also how St. John encourages those who are truly penitent, saying: If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

And again it is written: If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

Then the Minister and all present shall kneel, and repeat the following *Confession.*

ALMIGHTY God, our heavenly Father, who dost admit Thy people unto such wonderful communion, that partaking of the Body and Blood of Thy dear Son, they should dwell in Him, and He in them; we unworthy sinners, approaching to Thy presence, and beholding Thy glory, do abhor ourselves, and repent in dust and ashes. We have sinned, we have sinned, we have grievously sinned against Thee, in thought, in word, and in deed, provoking most justly Thy wrath and indignation against us. The remembrance of our transgressions and shortcomings fills us with sorrow and shame. Yet now, O most merciful Father, have mercy upon us; for the sake of Jesus Christ,

forgive us all our sins; purify us, by the inspiration of Thy Holy Spirit, from all inward uncleanness; enable us heartily to forgive others, as we beseech Thee to forgive us; and grant that we may ever hereafter serve and please Thee in newness of life; to the honor and glory of Thy name, through Jesus Christ our Lord. Amen.

Then shall the Minister rise, and pronounce to those assembled, still kneeling, the following *Declaration of Pardon.*

HEARKEN now unto the comforting assurance of the grace of God, promised in the Gospel to all that repent and believe: As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Unto as many of you, therefore, beloved brethren, as truly repent of your sins, and believe in the Lord Jesus Christ, with full purpose of new obedience, I announce and declare, by the authority and in the name of Christ, that your sins are forgiven in heaven, according to His promise in the Gospel, through the perfect merit of Jesus Christ our Lord. *Amen.*

Then, all standing, the Minister shall say:

Now join with us, whilst we, as many as are here present, make confession of our holy catholic faith.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ His only begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; He descended into hades; the third day he rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

M. Let us pray.

OUR Father who art in Heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. Amen.

Here, if desirable, a hymn or psalm may be sung.

If the elements have already been consecrated in the Church, the Minister shall proceed thus:

THE Lord Jesus, the same night in which He was betrayed, took bread; and when He had given thanks,

He brake it, and said, Take, eat, this is My Body which is broken for you; this do in remembrance of Me.

After the same manner also, He took the cup, when He had supped, saying, This cup is the New Testament in My Blood; this do ye, as oft as ye drink it, in remembrance of Me.

[If the elements have *not* been consecrated in the Church, the Minister shall consecrate in manner and form as follows:

THE LORD JESUS, THE SAME NIGHT IN WHICH HE WAS BETRAYED [here he shall take some of the bread into his hands] TOOK BREAD; AND WHEN HE HAD GIVEN THANKS, HE BRAKE IT [here he shall break the bread] AND SAID, TAKE, EAT; THIS IS MY BODY, WHICH IS BROKEN FOR YOU; THIS DO IN REMEBERANCE OF ME.

AFTER THE SAME MANNER ALSO [here he shall take the cup into his hands] HE TOOK THE CUP, WHEN HE HAD SUPPED, SAYING, THIS CUP IS THE NEW TESTAMENT IN MY BLOOD; THIS DO YE, AS OFT AS YE DRINK IT, IN REMEMBRANCE OF ME.

Let us pray.

ALMIGHTY God, our heavenly Father, send down, we beseech Thee, the powerful benediction of Thy Holy Spirit upon these elements of bread and wine, that being set apart now from a common to a sacred and mystical use, they may exhibit and represent to us with true effect the Body and Blood of Thy Son, Jesus Christ; so that in the use of them we may be made,

through the power of the Holy Ghost, to partake really and truly of His blessed life, whereby only we can be saved from death, and raised to immortality at the last day. *Amen.*]

In administering the elements, the Minister shall give first to those who communicate with the sick, and then to the sick person.

Giving the bread, the Minister shall say:

The bread which we break, is the Communion of the Body of Christ.

Giving the cup, the Minister shall say:

The cup of blessing which we bless, is the Communion of the Blood of Christ.

When all have communed, the Minister shall say:

Let us pray.

ALMIGHTY and everlasting God, we give Thee most hearty thanks for the great goodness Thou hast shown toward us at this time, in vouchsafing to feed us, through these holy mysteries, with the spiritual food of the most precious body and blood of Thy Son, our Saviour Jesus Christ; assuring us thereby, that we are very members incorporate in the mystical body of Thy Son, and heirs through hope of Thine everlasting kingdom, by the merits of His most blessed death and passion. And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship,

and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

The Minister shall close the service with this *Benediction:*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ, our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

THE BURIAL OF THE DEAD.

THE BURIAL OF MEMBERS OF THE CHURCH.

The Minister, going before the corpse, on entering the church and passing slowly along the aisle or, if there be no service in the church, on entering the graveyard, shall solemnly say:

I AM the resurrection and the life, saith the Lord; he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me, shall never die.

None of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's: for to this end Christ both died and rose, and revived, that He might be Lord both of the dead and living.

And now is Christ risen from the dead, and become the first fruits of them that slept.

O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ! *Amen.*

[If the service be not held in the church, the following office as far as to the rubric directing the funeral to proceed to the grave, shall be omitted.]

Then, the Minister having taken his place at the altar, and all standing, the *Ninetieth Psalm* shall be chanted, or said, as follows:

Minister. Lord, Thou hast been our dwelling place in all generations.

Congregation. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

M. Thou turnest man to destruction; and sayest, Return, ye children of men.

C. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.

M. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

C. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

M. For we are consumed by Thine anger, and by Thy wrath are we troubled.

C. Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.

M. For all our days are passed away in Thy wrath: we spend our years as a tale that is told.

C. The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

M. Who knoweth the power of Thine anger? even according to Thy fear, so is Thy wrath.

C. So teach us to number our days, that we may apply our hearts unto wisdom.

Here the following *Lesson* (1 Cor. xv. 20–58,) shall be read.

Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?

And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

But some man will say, How are the dead raised up? and

with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption,

and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Then the Minister shall say:

Let us pray.

ALMIGHTY GOD, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give Thee hearty thanks for the good examples of all those Thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech Thee, that we, with all those who are departed in the true faith of Thy holy name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

O THOU ever-blessed Mediator, who wast dead, but livest forever, of whom the whole family in heaven and earth is named, and who hast knit all Thy saints in one communion unto life eternal, in that mystical body of which Thou art the glorious and ever-living Head; grant us grace so to follow Thy blessed saints, who have gone before us, in the faith and fellowship

of Thy holy Church, that we may come to those unspeakable joys, which Thou hast prepared for all that love Thee, from the foundation of the world. *Amen.*

O Holy and ever-blessed Spirit, who art one with the Father and the Son, and who dwellest in all Thy saints, to comfort and quicken them; comfort us, we beseech Thee, in the prospect of death, with the hope of the resurrection of the just, and abide in us, that these mortal bodies may be quickened, and fashioned like unto our Saviour's glorious body, according to the working whereby He is able even to subdue all things unto Himself. *Amen.*

O Holy and adorable Trinity, Father, Son, and Holy Ghost, Creator, Redeemer, and Sanctifier of our bodies and souls, we humbly confess our sins, and acknowledge them as the cause of our misery and death; and that, on account of our sins, Thou art justly displeased. Yet, through infinite mercy in Jesus Christ, we implore Thee, blot out our transgressions, wash us from our iniquity, and cleanse us from our sin. O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death. *Amen.*

Thou knowest, Lord, the secrets of our hearts: shut not Thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, Thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from Thee. But keep us in everlasting fel

lowship with the Church triumphant, and let us rest together in Thy presence from our labors; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Here may fol'ow a short *Sermon* or *Exhortation;* after which the Minister shall say:

Let us pray.

ALMIGHTY and most merciful God, the consolation of the sorrowful, and the support of the weary, who dost not willingly grieve or afflict the children of men; look down in tender love and pity, we beseech Thee, upon Thy servants, the bereaved household, whose joy is turned into mourning; and according to the multitude of Thy mercies be pleased to uphold, strengthen, and comfort them, that they may not faint under Thy fatherly chastening, but find in Thee their strength and refuge; through Jesus Christ our Lord. *Amen.*

OUR Father who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil. For Thine is the kingdom, and the power, and the glory for ever. Amen.

After which the funeral shall proceed to the grave.

At the grave, when the coffin has been let down, the Minister shall say:

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Let us pray.

Almighty God, who by the death of Thy Son Jesus Christ hast destroyed death; by His rest in the tomb hast sanctified the graves of the saints; and by His glorious resurrection hast brought life and immortality to light, so that all who die in Him abide in hope as to their bodies, and in joy as to their souls; receive, we beseech Thee, our unfeigned thanks for that victory over death and the grave which He has obtained for us and for all who sleep in Him; and keep us who are still in the body, in everlasting fellowship with all that wait for Thee on earth, and with all that are around Thee in heaven, in union with Him who is the Resurrection and the Life: who liveth and reign-

eth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

FORASMUCH as it hath pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust: looking for the general resurrection in the last day, and the life of the world to come; through Jesus Christ our Lord. *Amen.*

I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

Let us pray.

M. Lord, have mercy upon us.
C. Christ, have mercy upon us.

M. Lord, have mercy upon us.
C. Christ, hear us.

M. Lord God, the Son, in the bosom of the Father, Saviour of the world;
C. Be gracious unto us.

M. By Thy human birth; by Thy prayers and tears; by all the troubles of Thy life; by the grief and anguish of Thy soul; by Thine agony and bloody sweat; by Thy bonds and scourgings; by Thy crown of thorns; by Thine ignominious crucifixion; by Thy

sacred wounds and precious blood; by Thine atoning death; by Thy rest in the grave; by Thy glorious resurrection and ascension; by Thy sitting at the right hand of God; by Thy power to save;

C. Hear us, and save us, Lord Jesus.

M. O Lamb of God, that takest away the sin of the world;

C. Have mercy upon us, and grant us Thy peace. Amen.

After which the Minister shall close the service with the *Apostolic Benediction.*

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*

THE BURIAL OF CHILDREN.

To be used at the grave.

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.

Jesus saith, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

Weep not, saith the Lord, the child is not dead, but sleepeth. If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

Let us pray.

ALMIGHTY God, who by the death of Thy Son Jesus Christ hast destroyed death; by His rest in the tomb hast sanctified the graves of the saints; and by His glorious resurrection hast brought life and immortality to light, so that all who die in Him abide in hope as to their bodies, and in joy as to their souls; receive, we beseech Thee, our unfeigned thanks for that victory over death and the grave which He has obtained for us and for all who sleep in Him; and keep us who are still in the body, in

everlasting fellowship with all that wait for Thee on earth, and with all that are arouud Thee in heaven, in union with Him who is the Resurrection and the Life: who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen*.

Forasmuch as it hath pleased Almighty God, in His wise providence to take out of this world the soul of this deceased child, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust: looking for the general resurrection in the last day, and the life of the world to come. *Amen.*

Let us pray.

M. Lord, have mercy upon us.
C. Christ, have mercy upon us

M. Lord, have mercy upon us.
C. Christ, hear us.

M. Lord God, the Son, in the bosom of the Father, Saviour of the world;
C. Be gracious unto us.

M. By Thy human birth; by Thy prayers and tears; by all the troubles of Thy life; by the grief and anguish of Thy soul; by Thine agony and bloody sweat; by Thy bonds and scourgings; by Thy crown of thorns; by Thine ignominious crucifixion; by Thy sacred wounds and precious blood; by Thine atoning

death; by Thy rest in the grave; by Thy glorious resurrection and ascension; by Thy sitting at the right hand of God; by Thy power to save;

C. Hear us, and save us, Lord Jesus.

M. O Lamb of God, that takest away the sin of the world;

C. Have mercy upon us, and grant us Thy peace. Amen.

After which the Minister shall close the service with the *Apostolic Benediction.*

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*

A BURIAL SERVICE.

To be used at the grave.

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.

All flesh is as grass, and all the glory of man as the flower of the grass. In the morning it flourisheth, and groweth up: in the evening it is cut down and withereth. We are strangers before Thee, and sojourners, as were all our fathers: our days on earth are as a shadow, and there is none abiding. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.

In the midst of life we are in death: of whom may we seek for succor, but of Thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not Thy merciful ears to our prayers; but spare us, Lord most holy. O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death to fall from Thee.

The hour is coming, in the which all that are in the graves shall hear His voice, and come forth. Until that day of the glorious revelation of the great God

and our Saviour, we commit this body to the ground: earth to earth; ashes to ashes; dust to dust. *Amen.*

Let us pray.

M. Lord, have mercy upon us.
C. Christ, have mercy upon us.

M. Lord, have mercy upon us.
C. Christ, hear us.

M. Lord God, the Son, in the bosom of the Father, Saviour of the world;
C. Be gracious unto us.

M. By Thy human birth; by Thy prayers and tears; by all the troubles of Thy life; by the grief and anguish of Thy soul; by Thine agony and bloody sweat; by Thy bonds and scourgings; by Thy crown of thorns; by Thine ignominious crucifixion; by Thy sacred wounds and precious blood; by Thine atoning death; by Thy rest in the grave; by Thy glorious resurrection and ascension; by Thy sitting at the right hand of God; by Thy power to save;
C. Hear us, and save us, Lord Jesus.

M. O Lamb of God, that takest away the sin of the world;
C. Have mercy upon us, and grant us Thy peace. Amen.

The Minister shall close the service with the *Apostolic Benediction.*

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*